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Burma News

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BURMA GUIDE

PREPARED BY F. G. DICKASON

THIS copy of the *Burma News* is offered as a traveller's guide to Burma. It is hoped that it may offer useful information not only to people fortunate enough to be able to visit Burma themselves, but also to those busy people far away who may visit only by means of books and magazines.

American interest in Burma began nearly one hundred and fifty years ago when Ann and Adoniram Judson left their New England home to come as the first Protestant missionaries from America. *Saya Yu-da-than*, as the Burmese called Judson, is still remembered and respected for his contributions to Burmese language and literature, for his still popular translation of the Bible, and for his sincere earnestness in sharing with Burma the things that meant most to him in his own Christian faith.

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WHERE THE HIMALAYAS BEND SOUTHWARDS

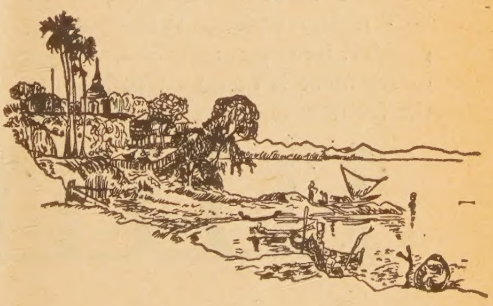
ALONG India's northern border run the giant ranges of the snowy Himalayas; but just beyond Assam, on India's northeastern frontier, these mighty ranges turn sharply to the south and continue with decreasing height across Southeast Asia. Even the Malay Peninsula and the islands of the East Indies are continuations of these southward branches of the towering ranges of central Asia.

Burma lies directly in the path of these north-south mountain chains. Her geography as well as her history and culture are closely tied to this geophysical framework of parallel mountain ranges, separated by fertile river valleys, the chief of which is that of the Irrawaddy. North-south travel along the valleys is far easier than from east to west across saw-toothed ranges.

Burma's land area, without counting the ups and downs, is 265,868 square miles. This is about the size of New England together with the Atlantic coast states as far south as Georgia; or, to put it in another way, twice the size of Great Britain and Ireland combined. Although Burma is only 1300 miles from north to south and 700 miles from east to west, it is rare even today that anyone completely crosses the country in either direction, except by air, because the terrain is so difficult.

Although Burma and Thailand lie back to back along the mountain ranges at the upper end of the Malay Peninsula, the difficulty of east-west travel has resulted in comparatively little interchange between the two countries which have so much in common racially, religiously, and agriculturally. The Japanese connected the two countries by rail during the war, but already jungle rot has claimed that overland link. Airlines are the only satisfactory means of travelling across the ranges. Burma is truly the crossroads of South-east Asia, but her north-south "avenues" are easier to travel than her east-west "streets".

Burma is a beautiful country with its broad rice fields in the river deltas and valleys; with its varied forests of bamboos, broad-leaved trees, and evergreens; with its hundreds of species of orchids, and its amazing variety of rhododendrons in the higher ranges to the north. Botanically, also, Burma is a crossroads where the floras of India, China, and Malaya meet on common ground and in multiplied abundance.



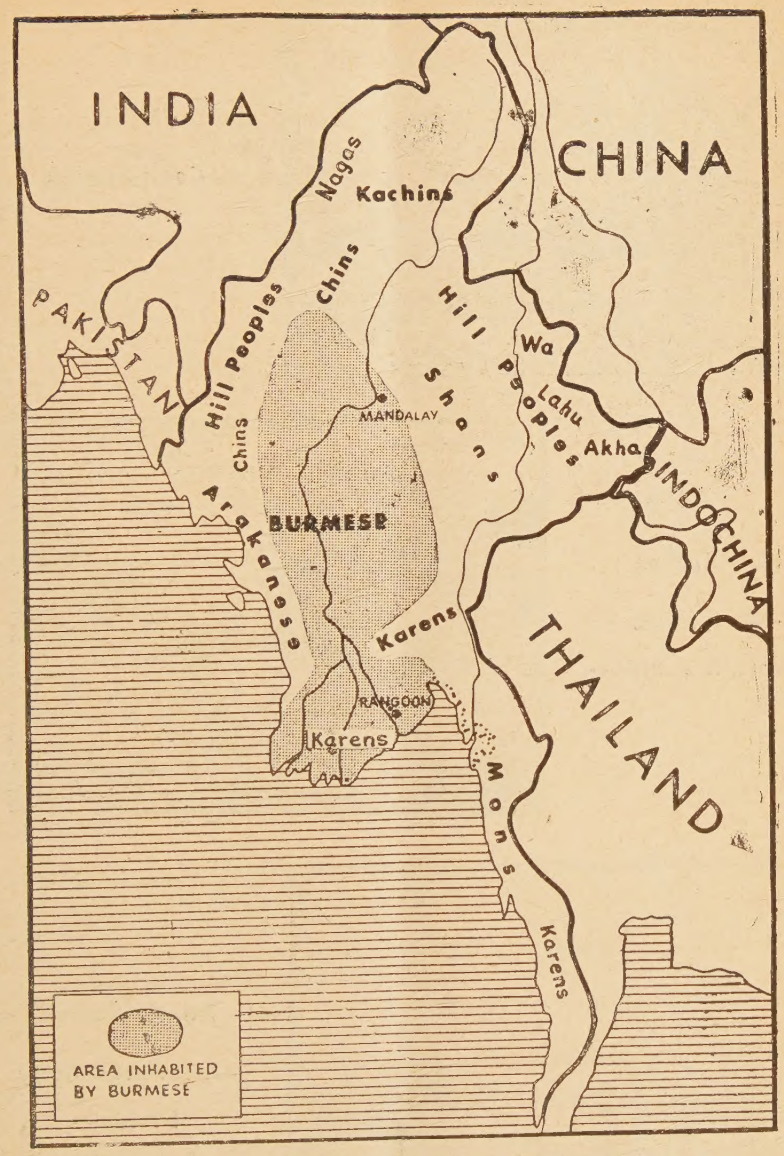
THEY FILTERED DOWN FROM THE HIGHLANDS OF TIBET AND CENTRAL ASIA

BURMA'S 19,000,000 people are mostly of Mongolian stock who have, through the past 2000 years, filtered down from the highlands of Tibet and central Asia into Burma's valleys where they found a more kindly climate and easier life. There are at least 125 languages and dialects spoken by these people, although Burmese is the native tongue of twelve or thirteen millions. In more recent periods emigrants have come from India on the west and China on the east, meeting each other at the crossroads.

The main language groups in Burma, in addition to the Burmese, include the Arakanese, Karens, Mons, Chins, Kachins, Lahus, Shans, Taungthus, and Was. Of these, the first three groups are to be found largely in lower Burma and the others in the mountainous areas of the north. The welding together of groups of such ethnic and linguistic diversity is one of Burma's most difficult problems. The fusion process is progressing rapidly, however, as the knowledge of Burmese is being extended into the frontier and mountainous areas.

Most of the Burmese, the Shans and the Mons, and some of the Arakanese and Chinese are Buddhists. The Chins, Kachins, Karens, Lahus, Taungthus, and Was were originally animists, or spirit worshippers, but considerable numbers have become Buddhists or Christians. For example, about 11% of the Chins, 12% of the Karens, and 13% of the Kachins are Christians. The overall percentage of Christians in the population is about 3%, of Hindus and Mohammedans about 5%, with the large remainder divided between the animists, about 14%, and the Buddhists, about 78%. Whatever their religion, the Burmans are a religious and hospitable people.

Dress and costume vary from language group to language group, though in the present day the Burmese costume is getting to be very widely worn. This is always of bright cotton or silk. Both men and women wear an *aingyi* (jacket) and *longyi* (skirt) but differing in style, material, and patterns. Probably you will want to buy a *longyi* to take home with you.



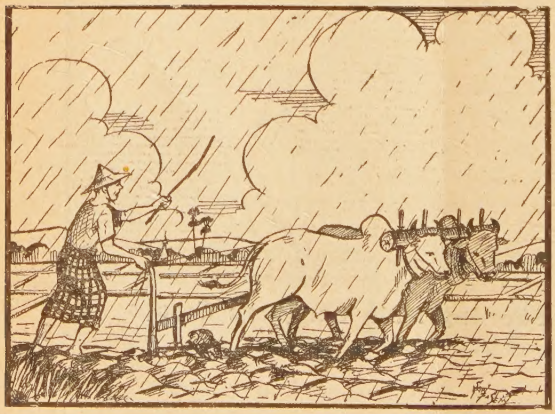
Map of Burma Showing Main Language Groups

Cool Season

Hot Season

—Preparing

Mountain Fields—



Rainy Season

—Plowing Paddy

Fields—

BURMA'S SEASONS

THE COOL SEASON. Burma's cool season comes in lower Burma from the middle of November and lasts till the middle of February. Nightime temperatures may fall to 65 degrees F., while in the daytime the thermometer will rise to around 85. Every day is bright and fine, with only occasional showers coming around Christmas or New Years. This is Burma's finest weather for western visitors, so, if it is possible, make your visit to Burma at this season. Of course, if you are going to travel to Upper Burma, you will find the weather cooler or even cold. Mandalay night temperatures will be about 10 degrees lower than Rangoon's. If you go into the mountains of the Shan or Kachin States, you must take warm clothes with you. The night can be frosty, and in unheated houses you will feel rather cold. Burma's cool season ranks right with the world's finest weather.

THE HOT SEASON. The hot season follows the cool season, in lower Burma lasting from the middle of February until the rains break in late May. Daytime temperatures will reach 95 to 100 degrees, the nights cooling off to 85 or 90. Mandalay will be about ten degrees hotter. This is the season when schools are closed for their long holidays and when people from lower Burma like to get off to the seashore or hills for a holiday. The hill stations of Maymyo, Kalaw, and Taunggyi have a temperate climate even during the hot season. If in Upper Burma, you'll certainly want to spend a few days in one of these beauty spots. Although hot, this is one of the most beautiful seasons in Burma as many of the gorgeous trees burst into full flower: the red Royal Poinciana, the yellow Indian Laburnum, the pink Cassia, the lavender Lagerstroemia, and blue Jacaranda. Burma's orchids too, are in full bloom.

THE RAINY SEASON. Burma's well-defined rainy season associated with the southwest monsoon dominates the scene from late May till the middle of October. Rain at other seasons is rare in lower Burma. The west-facing coasts and the mountains in the far north have a high rainfall of about 200 inches. Rangoon and the delta area get around 100. Mandalay and the dry zone get only 30 to 40 inches.

This is the season when everything gets very green and lush, even the mold on shoes and any damp clothing. But the coolness brought by the rain is a great relief, so both Burmans and foreign residents look forward to their coming. Although it is not the ideal time for tourists to visit Burma, many do come at this time because it is summer vacation in temperate regions. So come along; you'll get wet but you'll dry off again!

THREE FESTIVALS

THE WATER FESTIVAL. Each year in mid-April, usually from the 13th to the 15th, the Burmese New Year is ushered in by the Water Festival. The *Thagya Min*, the king of the heavenly spirits himself, descends on his celestial horse to bless the year's joy. As he arrives, merriment explodes throughout the land: Cymbals crash, bamboo clappers beat, and gongs resound to voices chanting in unison. Now time stops for four days, the spacious ocean flows in and the world becomes a big bathtub. Everyone is just about dying to deluge you, A charming young lady greets you with a silver bowl of water. "May I offer you the compliments of the season?" "Please", you say and smilingly wait for the few drops of water you expect on your back. Instead she pours the whole bowl over you and says, "So sorry; the bowl overturned!"* A fine time for visitors if in a playful mood.

THE WAZO FESTIVAL. At the time of the full moon of July—rarely seen because of the thick monsoon clouds—comes the festival of *Wazo*, the beginning of Buddhist Lent. *Wazo* full moon is sedate, with people flocking to the pagodas with offerings of the curious yellow Wazo flower, *Globba bulbifera*. Lent, lasting from July to October, is not a season of fasting but simply a period of strict observance of the weekly religious days. No marriages, feasts, or public amusements are held except by the graceless. Young novitiates perform their duties, monks are ordained, people keep the Buddhist Sabbath, and old men discuss the Law. Immediately before the Wazo full moon it is customary for boys of eleven or twelve to undergo their *shinbyu* ceremony, or baptism, at which time they symbolicly renounce the world, take a new name, and enter the monastery temporarily as priestly probationers. Visitors often are able to get interesting photographs of the ceremony.

THANDINGYUT, THE FESTIVAL OF LIGHTS. *Thadingyut*, coming at the full moon of October, brings to an end the three months of Lent with its moratorium on marriages and its strict religious observances. It is a gay, festival which is always the occasion of a regular carnival of enjoyment. *Pwes* (plays) are to be seen in every quarter; young brothers, who have just finished their three months as novitiates in the monastery and have come out into the world again, are wild with excitement at their regained freedom. The town is illuminated with lights and paper lanterns of lovely pattern, and feasting goes on everywhere. Along the river thousands of little oil lamps, each fastened to bamboo or banana-stem floats are set adrift. At this time, too, large paper fire baloons are launched through the moonlit sky. The Festival of Lights is all fun and gaiety, with a religious flavor.

*From the *Burmese Water Festival* by U Win Pe in the Guardian, April 1959.

Water Festival

Wazo Festival

Festival of Lights

TEAK, ORCHIDS, AND BAMBOO

TEAK TREES. It is difficult to think of the colorful garden *Verbena* having as a relative the mighty teak tree, and yet that is the case. The most valuable tree in Burma, and known the world over for its steadiness in the decks of ships, high class furniture, and buildings, teak is extracted under government control from the forests of Burma on a very large scale. The wood is brown, strong, fairly hard and extremely durable. The tree reaches a height of 130 to 150 feet. Teak trees are usually killed by girdling three years before felling in order that they may lose enough weight in drying on the stump to make them floatable. A good specimen of teak may be seen on Ahlone Road just to the west of the main entrance to the President's house. Its grey bark, large opposite leaves, and its flower or fruit clusters extending beyond the leaves makes teak easily recognized.

BAMBOOS. Bamboos in Burma are the common man's building material; the giant species supply houseposts, whereas other varieties when split, are used for floors or woven into matting. The young shoots are eaten like a giant asparagus. Baskets are woven and picket fences made from special kinds. Joints of the large bamboos may serve as water buckets, and those of the pencil bamboo are used as utensils in which to cook rice. Other kinds may be used to make flutes, clappers, and musical instruments. Fishing rods, spear handles, and farm tools are easily fashioned. Bamboo makes an excellent pulp for making a good quality paper.

More than 100 species of Bamboo occur in large quantities in almost all the forests of Burma, and the more useful species are alway planted around villages. At least a dozen of the more beautiful kinds are used in garden plantings. Be sure to see these giant grasses when you visit Burma.

ORCHIDS. Over eight hundred species of orchids have been found in Burma. Of course not all of them have large or showy flowers; some you might not even recognize as orchids at all. But among them are many which have been brought into cultivation for their size, beauty, and color. The heavenly blue *Vanda Coerulia*, the white and yellow, *Dendrobium formosum*, and the white and red *Dendrobium dalhousianum* are especially worth having. Many of the most lovely orchids grow attached to the high branches of trees. Their spongy roots absorb moisture from the air, and their fleshy leaves manufacture food from water and carbon dioxide, enabling them to grow far from the ground. Under cultivation these orchids do well in flower pots filled with a porous mixture of broken bricks, charcoal chunks, and dried cowdung. The blooming season of most species is January to May while others flower in November. Orchid enthusiasts should visit Maymyo in April.

RICE AND THE CURRY POT. "Have you eaten your rice?" is the Burmese way of saying, "Have you finished your meal yet?", for a big plate of rice is the basis of every meal. If you are a farmer, you'll eat this with only salt or perhaps with a little fish paste called *ngapyi.* A bowl of soup made from some leaves and perhaps a touch of dried fish will help to wash the rice down.

The rice part of the meal is similar for farmer and city dweller, though the latter may have somewhat more elaborate curries and fried and spiced dried shrimp called *ngapigyaw* to add flavour. Chicken or shrimp (prawn) curry cooked in the Burmese fashion, and eaten with coconut-rice, is a dish to be long remembered. Fortunate the foreign visitor who gets invited to such a tasty meal in a Burmese home!

Burmese do not stress the courses. The soup stands beside the rice plate and is sipped throughout the meal. Desserts are not popular as the Burmese do not have much of a sweet tooth. However, a sort of gum-drop made from agar-agar and coconut milk is frequently served after a meal, with plain green tea.

Burma offers several dishes which are served on special occasions. The first of these is a noodle dish with a mild juicy gravy of chicken and coconut milk, called *kauk swe.* If you like things hot, you can add a teaspoonful of red chillies. Often a half dozen spoonfuls of onion, fried noodles, and other things are added.

A second special dish is called *Mohinga* which is made with thin rice noodles to which a fish gravy or curry is added, together with the juice of half a lime.

And what fruits! Some are in season every month of the year. When you visit Burma, be sure to find out what kinds are in season and try them out.

During the cold season the delicious loose-skinned oranges are first favorites, with pomelos coming second. Then as the hot season progresses, try *bael* fruit juice from a citrus fruit hard as a croquet ball. Next, in March and April, try Jack fruit and its cousin, *dorian,* which you may have to eat with a clothes pin on your nose. During the hot season fruits are coming in fast—honey-sweet pineapples, red and yellow watermelons, mangoes and mangosteens, and cockscombs. The mangoes are wonderful; be sure to sample at least a half dozen different varieties.

Along towards the middle of the rains come guavas and then custard apples in August and September. Then of course papayas and plantains (bananas) are available the year round.

No wonder Burmese people look happy and well fed!

BURMA'S GOVERNMENT 1959

General Ne Win

BURMA'S Government in 1959 has a truly new look, for superimposed on that form of government provided in Burma's constitution, is a temporary body above polities, the Burma Armed Forces, which has replaced the political parties in the direction and control of the machinery of government, with general Ne Win as the elected Prime Minister. The "shirt" is the same, but starch has been added.

What is the background of this new look? About one year ago the dominant political party, the Anti-fascist Peoples' Freedom League (the A.F.P.F.L.) split into two sections, the "Pure" under the leadership of U Nu, and the "Stable" under U Kyaw Nyein and U Ba Swe. As a result, U Nu was able to stay in power only with the support of the NUF party which included, among others, a strong communist element. As time went on, it seemingly became evident to U Nu that such a coalition was unworkable. He found that conditions were becoming such that a free and fair general election seemed impossible. He then approached General Ne Win to ask if he would be willing to temporarily take over his post as Prime Minister in order to prepare the country for elections within six months. This he agreed to do and the change was ratified by Parliament. The change was in no sense a seizure of power by the Army.

With the short time of six months allotted for improving

conditions sufficiently so that elections might be held, General Ne Win faced a tremendous task. Not only were insurgents still active in many parts of the country, but civilian and governmental morale were low. Inefficiency and dishonesty seemed to be widespread. Industrial projects of the socialist government were reported to be losing money instead of making it, inspite of having highly paid foreign advisors. Available foreign exchange was low. Clearly it was time for a shake up and the elimination of inefficient people who had found positions of influence due to political patronage.

Some political parties have felt that the new government has discriminated against their followers in the dismissals which have followed. It is a rather bitter pill for politicians to have to swallow to see their structure of patronage broken down. In the new government's eagerness to quickly accomplish as much as possible, it may be that the hurting of some feelings is unavoidable if conditions are to be improved sufficiently in one year to permit the holding of the general elections. U Nu's Clean AFPFL Party has threatened to start a non-violence campaign against the present government in protest against supposed undemocratic procedures, but thus far it has not materialized. Let it be hoped that elections may be made possible not later than April 1960.

In the meantime no one can deny that the present government has accomplished wonders in in cleaning up the towns and cities; building new satelite towns to which thousands of squatters from the cities have been moved; in restoring discipline among civilians, students, and labour organizations, and in bringing down consumer prices. It would seem that more has been accomplished than could possibly have been expected. If the authorities should at times overstep the bounds of democratic procedure, some allowance should be made for the pressure under which they are working.

The constitution of the Union of Burma provides for a unitary centralized form of government despite the federal appearance of states joined in a union. There is only one legislative organ for the Union of Burma, the Union Parliament, which has two houses, the Chamber of Deputies and the Chamber of Nationalities. The former with 250 members is elected on a population basis, and the latter with 125 members gives more representation to the smaller states.

The Union Parliament, in joint session, elects the President for a five year term. It also elects the Supreme Court. The Chamber of Deputies chooses one of its members as Prime Minister who in turn selects his Cabinet from among the members of Parliament.

THE A B C OF RELIGION

A FOR ANIMISM

ANIMISM may be defined as a primitive religion dominated by the fear and worship of spirits (*nats*). Yet the term, *worship*, hardly conveys a proper notion, for the people regard these spirits as malevolent beings who must be looked up to with fear, and propitiated by regular offerings. They do not want to have anything to do with the *nats;* all they seek is to be let alone.

In all Animist areas the spirits are believed to have the same characteristics as human beings, the same tendency to be good to those they like and to frustrate and pester those who earn their displeasure. Acting on the logical assumption that such spirits will be just as amenable to threat and blandishments as their human counterparts, the Animists, through their religious ritual and sacrifices, do what they can to appease those spirits they fear and to browbeat the lesser supernatural beings they feel will submit.

The main Animistic areas include the Chin Hills, the Kachin Hill, the Shan States, and the Karen regions. In these areas in the past most of the peoples, with the exception of the Shans and a few others, have had no form of religious belief except this spirit worship. For these people all nature was filled with *nats*. Every tree and stone and pool and breath of air had its spirit.

The worship of *nats* has nothing to do with pure Buddhism and is denounced by the more earnest as being heretical and antagonistic to the teachings of the Lord Buddha. King Mindon issued an edict against the reverence paid to the *nats*, and ordered its discontinuance under severe penalties, but such worship has never really stopped. As a matter of fact this *nat* worship among Buddhist may be thought of as almost a second religion on top of which Buddhism has been superimposed. At the extremity of most villages there is a shrine for the *nat* or *nats* of the neighbourhood.

In addition to the village *nats* there are also guardian *nats* of each house. For their comfort the tops of all the posts in the house are covered with a hood of white cotton cloth, for it is in this situation that they usually take up their abode. In almost every

house, at the end of the verandah in front, will be a waterpot full of specially blessed water and *thabye* leaves. This water is every now and then sprinkled about the house as protection. Mon houses may usually be known by the cocoa-nut hanging up at the south side of the building, covered with tags of yellow and red cloth. This is an offering to *Minmagayi* who is called the king of the *nats*.

It must not be supposed that the guardian *nat* of the house has necessarily any affection for the inmates. He probably regards them only with cold indifference, however generous they may be in their offerings, and were he not propitiated by these gifts, he would almost certainly display his anger by doing the inhabitants some grievous injury.*

B FOR BUDDHISM

A visitor coming to Burma is soon aware that Burma is a largely Buddhist Country for he cannot miss the graceful pagodas located on the hilltops, the orange-robed priests (*hpongyis*), and the many monasteries tucked away in quiet, tree-lined compounds. The great majority of the twelve million Burmese people and their cousins, the Shans (another million), are followers of the Buddha, a great Indian religious teacher who ived in the sixth century before Christ. He was the son of a rajah in central India whose clan name was Gaudama.

Hindu by religion, Gaudama had, from an early age, been troubled by the amount of suffering he saw around him, suffering connected with birth, disease, old age, death—running the whole span of man's life. This consciousness of universal suffering so worked on the mind of this sensitive young prince that finally he left his father's court, his wife and new-born child, to try to discover for men a way of release from suffering. To him suffering was the primary evil, and he felt an irresistable urge to discover its cause and so show men how to escape from it. At last understanding came to him as he sat under the banyan tree at Buddhagaya.

He summed up his discovery in the Four Noble Truths about suffering:

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*Information on Animism from **The Burman His Life and Notions** by Shwey Yoe.

(1) Sufferings is general and coterminious with life: all is suffering.

(2) Sufferings springs from desire, craving, lust, attachment to people and things.

(3) To escape from suffering, crush out desire and craving; break all bonds of attachment.

(4) To crush desire, follow the eight-fold path of

Right belief	Right livelihood
Right aim	Right effort
Right speech	Right mindfulness
Right action	Right contemplation

In practice many Buddhists have insisted on the elimination of all desire, good as well as bad; this has tended to make them passive, free from that selfless burning desire to get rid of social evils and to serve their fellow men. However, in present day socialist Burma this emphasis is being somewhat reversed.*

It must not be forgotten that Buddha was a Hindu reformer who, perhaps without intending it, founded a protestant form of Hinduism so different as to be in reality a new religion. Among the doctrines taken over from Hinduism by Buddhists none is held more strongly than those of *karma* and *transmigration*.

Present suffering is thought to be caused by demerit or guilt inherited from a former existence, while present happiness is the reward of virtue in former lives. In practice some Buddhists find that this belief discourages them from making a whole-hearted attempt to overcome misfortune or to indulge in philanthropic work to any great extent. One who is a leper, or blind, or a cripple, is so because of his *karma;* it is both mistaken and useless to interfere. The accumulation of guilt has to be worked off till the last cent is paid. To Buddhists the Christian doctrine of forgiveness seems not only impossible but immoral.

It might be thought that the acceptance of the Hindu idea of *karma* and a recurring series of lives in the world as animal or man, would have carried with it the Hindu idea of personality or self, but this is not so. Buddha taught that it was not the same personal entity or soul that is carried on from one life to the other, but only the accumulation of demerit and merit that has been built up. Just as a new candle is lit from one that is about to go out, so the *karma* is handed on. He taught that there is no self, no continuing personality. In actual life, however, many Buddhists believe strongly in the existence of the ghosts of the dead; this suggests that the

*See Appleton, G.—**Buddhism in Burma,** Longmans 1943.

doctrine of no-personality does not command very deep acceptance.

With Buddha's Hindu background, it would have been natural for him to have adopted the Hindu idea of god or gods, but this is not the case. Just as Theravada Buddhism denies the existence of soul or self in man, so it denies the existence of a Supreme Being, an Ideal Personality, an Eternal God. The three main articles of the Buddhist creed are *Dokkha*, all is suffering; *Aneissa*, all is impermanent; and *Anatta*, there is no soul or self. According to this creed there can be no God. To the Burman Buddhist the idea of god is not only unreasonable, it is almost laughable. In actual practice, however, not a few tend to put Buddha in the place of God, while to others a belief in *nats* or spirits is a far more real thing than the absence of a Supreme Being.

The ethical teaching of the Buddha is summed up in the Five Great Commands:

(1) Kill no living thing, either animal or human.
(2) Do not steal another's property.
(3) Do not commit any sex crime.
(4) Do not speak what is untrue.
(5) Do not drink intoxicating drinks.

The highly moral character of Buddhism is evident from these five general commands. It is this ethical quality rather than its philosophical doctrines which makes the strong appeal to western minds. While you are visiting in Burma, why not talk with people you meet in order that you may get a fuller understanding of the religious faith of modern Buddhists of the Theravada school.

C FOR CHRISTIANITY

Unlike India where Christian messengers arrived shortly after the time of Christ, no Protestant missionaries came to Burma until early in the 19th century. Ann and Adoniram Judson were in the vanguard of the 19th century American missionary movement, and set a very high standard of Christian scholarship, service, and devotion. Later American and Burman Christians look back to them with affection and respect.

Christianity is very much younger in Burma than either Animism or Buddhism, and consequently is followed by relative small numbers of people.

Although there has been no government census since 1931, the following figures, including children, are probably fairly accurate:

Baptists	400,000
(*Baptized members*	*200,000*)
Roman Catholic	200,000
Anglicans	13,000
Methodist, U. Burma	5,500
Methodist, L. Burma	2,500

From these statistics you will see that the Baptists outnumber the Roman Catholics 2 to 1, and the other Protestant groups 20 to 1. Cooperation between the Protestant Christians centers in the Burma Christian Council where representation is not in proportion to numbers as that would result in the Baptists' rather swamping other groups, a thing that no Baptist desires. As it is, cooperation is warm and friendly.

Baptist churches are to be found widely scattered over the country, being particularly numerous among the Chins, Kachins, and Karens among whom the Christians make up from 10% to 12% of their total numbers. At the opposite extreme are the number of Christians from a Burmese Buddhist background. Though their numbers are comparatively few, their consecration and ability are great.

The Bible in whole or in part has been translated into 22 of Burma's languages, and the Baptists alone publish hymnbooks in 17 languages. This great diversity of languages in Burma complicates centralized cooperative Christian Work, but at the same time adds to the richness of churches and the body of Christ, each group bringing its own characteristic quality and strength.

As has been indicated in the short account already given of Buddhism, there are many marked differences in the teachings of Christ and of Buddha. The following basic Christian beliefs find no parallel in Buddhism:

1. The belief in the existence of God.
2. The belief in the human soul.
3. The belief in the possibility of a Savior.
4. The belief that salvation is quite possible in a single lifetime.
5. The belief that God may be served through service to our fellow men.
6. The belief that God wills man to have an abundant and happy life.

Those basic differences in the two religions have seemed to prevent a full meeting of minds. It is the desire of the Christian groups that they may learn to express their faith in ways that will be more readily understood by their Buddhist friends.

Five Seminary Students
Burmese, Karen, Chinese, Kachin.

SIGHT-SEEING IN BURMA

RANGOON

As you approach Rangoon, either by ship or by air, keep your eyes open for Rangoon's outstanding landmark, the 326 foot high Shwe Dagon Pagoda. This, the world's largest Buddhist pagoda, is the main place of Buddhist interest in the city.

You will find modern Rangoon a relatively easy town in which to get about, as downtown the streets run at right angles to each other, the east-west streets running parallel to the river. Buses idendified by Burmese numbers serve all parts of the city. Small yellow-top taxies with meters are available. For short hauls you may want to try the bicycle side-cars.

It is suggested that visitors buy a copy of the guide to *Rangoon*, published by the Ministry of Union Culture as this well illustrated booklet will supply you with a great deal of useful information.

Places of interest in connection with Buddhism which you will certainly want to visit include first of all the beautiful Shwe Dagon (Golden Victory) Pagoda which towers over Rangoon. This may be approached by any of the four main entrances. The western entrance is the newest and the cleanest, but perhaps not so interesting as the eastern which is lined with shops selling curios and articles of all kinds to pilgrims and visitors. Everyone is expected to take off his shoes before starting to climb the steps up to the Pagoda. Probably no objections will be made if tourists wish to leave their stockings on; but if someone should object, please remove them without protest since it is the polite thing to go bare footed on entering a place of worship or a home. Cameras are permitted but be careful not to interfere with people who are worshiping. A second place of Buddhist interest is the World Peace Pagoda, the great Cave, and the Buddhist Library at the seventh mile on Kokine Road. The great Cave was the meeting place of the Sixth Buddhist World Council which met from 1954 to 1956 on the 2500th anniversary of the death of Lord Buddha. This great underground hall, capable of seating 10,000 people, was built to remind people of Buddha's early meetings with his followers in caves in the Himalaya mountains.

Other places of Buddhist interest include Sule Pagoda in the heart of Rangoon, and the big Chauk Htat Kyi reclining image of Buddha located on *Shwegonedine* Road.

Special places of interest to Christian visitors will gladly be pointed out by U John Thet Gyi of the Burma Christian Council in the Bible House at 262, Sule Pagoda Road, by the Methodist Mission on Signal Pagoda Road, and by the Baptist Headquarters at 143 St. John's Road. Be sure to contact one of these places during your visit if you are especially interested in the Christian program. If you are in Rangoon on a Sunday, you will find morning services in English at the Methodist English Church and evening services at Immanuel Baptist Church and the Judson University Church.

For souvenirs of Burma, visit the government Arts and Crafts Shop in the Strand Hotel or on Maung Taulay Street, Bogyoke Market on Bogyoke Street, and Thin Myint Aye Cloth Shop on Edwards Street. The night bazaar opposite the Anglican Cathedral will prove of interest.

You can take short trips by river steamer along the Rangoon water front or to Twante some 18 miles distant in the delta. Consult the Inland Waterways Office on Phayre Street for times. Children—and some grownups—will enjoy a trip to the Rangoon Zoo. Perhaps you would like to make a circuit on the loop railway line, starting from the Central Railway Station and taking you out past the new satelite towns of Okkalapa, through Mingaladon, the army center, and then back to Rangoon through Insein, Kamayut, and Kemmendine. Try to avoid the rush hours which put the crowding on the New York subways to shame.

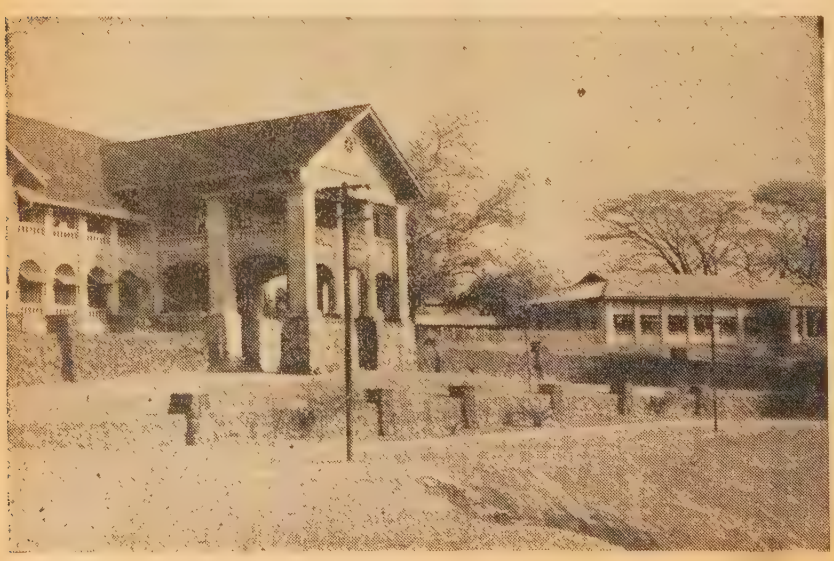
Independence Monument

INSEIN is a suburb of Rangoon eight miles from the center of town. A trip out by car will take you past the Broadcasting Studio; the University of Rangoon, where Judson University Church and Student Christian Center are located; past various government industries such as the Spinning and Weaving Factory, the Jute Mill, and the Pharmaceutical Works. Also you will see the very grand Russian "gift" Technical School, and the Baptist Theological Seminaries on Seminary Hill.

MOULMEIN AND POINTS SOUTH. One of the most interesting sidetrips out of Rangoon is to Moulmein, a town made famous in Kipling's verses. Only 50 minutes distant from Rangoon by air, or one day by train, Moulmein is an easy place to reach. Lying as it does near the mouth of the mighty Salween River coming down out of the highlands of Tibet and western China, Moulmein's location is ideal. Bounded by the Salween on two sides, and backed up by a high, pagodas-studded ridge, and with coconut palms and other luxurious tropical trees lining the streets, Moulmein is a true beauty spot.

As the fourth seaport in Burma, Moulmein ships rice from adjacent paddy fields and teak logs that come floating down the Salween. With a population of just over one hundred thousand, Moulmein still manages to seem a small town in its friendliness and informality. As you look down on it at sunset time from the ridge near the "Old Moulmein Pagoda," with the gray smoke of the cooking fires rising thru the trees, and the last red

Moulmein Christian Hospital



rays of the sunset reflected from the river you cannot help but feel this to be one of the world's beauty spots.

And of course, to Baptists, Moulmein is just full of history, for it was to this place that Ann and Adoniram Judson came after having spent their first years in Rangoon. It was here that the first Burmese Bible was printed—the old Press Building still stands—and churches and schools, hospitals and leprosy colony established. A visit to Moulmein will well repay the visitor, whether his interests be purely the beautiful or the contribution of Christian missions.

To the south of Moulmein the town of Tavoy is of interest as a center for rubber growing and tin and tungsten mining. The population is a mixture of Burmese Karen, Mon, and Chinese. The Baptist Mission has been in Tavoy from the very early years when the Boardmans helped to establish the Karen church there. Saw Quala, the second Karen to become a Christian, was from this place. Christian work is still strong in Tavoy and the surrounding jungle country.

Eighteen miles west of Tavoy is Maungmagan, one of the most pleasant sea beaches in the world. This beach and that at Ngapali, on Burma's western coast, are hard to beat.

MANDALAY. In his poem, *On the Road to Mandalay*, Kipling spoke of seeing flying fishes play. We can be sure that you won't see any of these, but will guarantee that you won't regret making the trip. You can still go by river steamer, if you like, but most visitors these days don't have time for that. If you would like to include the river trip, it is better to take it on the return journey as the current will speed the steamer on its way.

These days the one-day diesel train or the Union of Burma (UBA) Airways is the more usual way. The air trip takes about 2½ hours and costs twenty dollars one way. The train is cheaper, especially if you don't mind riding in the new reserved-seat third class carriages.

If you can include this trip to Mandalay in your itinerary, be sure to buy the little guide book, *Mandalay and Environs* published by the Ministry of Union Culture for K 1.50. It is beautifully illustrated and well worth the price.

Mandalay was the capital of the last king of the last Burmese dynasty. Much of the old glory is gone, the bombs and the fire of the Japanese invasion in 1942 destroying whole sections of the city. As a city it has been well rebuilt though not beautifully. It is as the cultural and religious heartland of Burma that it still holds a unique interest

for Burman and foreigner alike. First, there is the old moat and palace walls, a mile square, in the heart of the city. The wooden palace itself was burned during the war, but a trip to the old location is worthwhile to see the accurate model of what used to be. It is hoped that the government may see fit to rebuild the palace itself in the not too distant future.

Looming up to the north of the palace area is Mandalay Mill with its pagodas and religious shrines. To the east of the hill is the KUTHODAW (The Royal Bounty) Pagoda in whose compound stand 729 marble slabs on which are carved the text of the Buddhist scriptures, the *Tripitika*, as approved by the Fifth Buddhist World Council.

To the south of the city is the much venerated pagoda variously called the MAHA MUNI, the PAYA GYI (The great Pagoda) of the ARAKAN Pagoda. The latter name is based on the belief that the image of Buddha located at the Pagoda was brought from Arakan 1784. (Read *The Land of the Great Image* by Maurice Collis). Also on the south side of the city you will find the Baptist Mission Girls' High School and the Judson Baptist Church.

Judson Memorial at Ava.

Within a distance of 13 miles to the southwest of Mandalay are three dead capitals where the Burmese kings built their palaces and held court—Amarapura, Ava, and Sagaing. There are still some magnificent pagodas worth visiting, the KYAUKTAW GYI near Amarapura, the MAHA AUNG MYE BONZON Monastery near Ava, and the KAUNG HMU DAW Pagoda six miles out of Sagaing being especially worthy of mention. Ava has a special significance for Baptists for it was here that Adoniram Judson was imprisoned in 1824-25 and his wife, "Ann of Ava", so wonderfully looked after him. You will want to visit the Judson Memorial on the old prison site.

PAGAN (pronounced Pa gahn) Located on the eastern bank of the Irrawaddy River some 100 miles to the southwest of Mandalay lies the really old and famous capital of Burma whose ruins still cover 16 square miles. Comparable with Ankor Wat for archaeological interest, Pagan even yet possesses the remains of about 5000 pagodas and monasteries. These monuments were erected mostly from the 11th to the 13th centuries A.D. when Pagan was the seat of the Burmese dynasty. Although the *Glass Palace Chronical* traces its history back to 108 A.D., it is only to 1044 that its authentic history can be traced. The end of the 13th century witnessed the fall of Pagan and the looting of many of the beautiful objects by the invading Chinese. (Read *She was a Queen* by Maurice Collis) One hundred magnificent monuments still remain which will make the visit to Pagan worthwhile. The THETKYA MUNI Temple, the SHWEZIGON Pagoda, the THATBYINNYU, the GAW-DAWPALIN, and the ANANDA Temples are especially worthy of mention. It is recommended that visitors purchase and study U Lu Pe Win's beautiful *Pictorial Guide to Pagan* before making the trip.

BURMA'S HILL COUNTRY

What shall I say more, (to paraphrase Hebrews 11:32) for time will fail me to tell of Maymyo, Kalaw, and Taunggyi (Burma's lovely hill stations) and of the Chin Hills, and the Kachin area, and the Shan States on China's border. All we can say is that the temperate mountains and valleys of Upper Burma, with their scores of different tribal groups, are places of beauty and charm. The customary 5-days bazaar brings them into hill towns from miles around. If visitors can really spend some time in Burma, then they should surely include these regions.

And for those readers who are Christians, we would say that a trip to these areas will prove most interesting, as the church has sprung up even in most remote spots. It is a revelation in itself to see the power of God working in the lives of people in these distant places.

THE BURMA BAPTIST CONVENTION AND MISSIONARY FELLOWSHIP

IN the early years the leadership and guidance of Baptist work in Burma was largely in the hands of the Baptist missionaries, but as churches and national leaders developed, the Burma Baptist Missionary Convention was organized (1865); through the years, as it has grown stronger, it has assumed more of the responsibilities carried by the Mission in the earlier days.

Today the Burma Baptist Convention is the coordinating body for all Baptist work in Burma. It directs the program, handles the funds, recruits both missionary and national workers, and is holding more and more of the property formerly held in the name of the Mission.

Appendix I lists the various language group or geographical Baptist organizations within the framework of the Burma Baptist Convention. The following pages will give a brief account of the history and program of these Baptist groups.

Burma Baptist Churches Union:

Judson's first work was among the Burmese, and practically all of his efforts throughout his years in Burma were directed to the evangelizing of the Burmese. About six years after his landing in Rangoon, U Naw, the first Burmese convert, was baptized, and from that beginning the Burmese work has grown until now it is comprised of six associations, 62 churches, and about 5,000 members. The Burma Baptist Churches Union was first organized in 1901, and is the agency co-ordinating the work of the Burmese churches Membership is not confined to Burmese churches; other racial groups have been welcome to participate.

Since the war, the Burmese congregations in Moulmein and Mandalay have been housed in new church buildings, and the congregations of Meiktila, Prome, Kamayut, Mingaladon, Kemmendine, and Insein have recently erected new buildings. And there are other signs of new life and

increased spiritual vitality in the Burmese speaking congregations.

Karen Baptist Convention :

Baptist work among the Karens began with the baptism of Ko Tha Byu, the first Karen convert, by missionary George Dana Boardman at Tavoy on May 16, 1828. The Karen traditions relative to the "Lost Book," and the zeal of the first converts helped the work to spread rapidly throughout the sections of Lower Burma in which the Karens lived. The Sgaw Karen language was reduced to writing by missionary Jonathan Wade, and Rev. Francis Mason and others translated the entire Bible by 1853. Stations for Karen work were opened at Rangoon, Bassein, Toungoo, Shwegyin, Henzada, Maubin and Loikaw in the 1850's, and work in those areas, in addition to the older fields of Moulmein and Tavoy, has been carried on almost continuously ever since. In addition to work among the Sgaw Karens, the Karen Convention co-ordinates the work carried on among other groups such as the Bwes, Pakus, Padaungs, Red Karens, and smaller groups.

The Karen Baptist Convention engaged the first full time Secretary in 1949, and other workers are being added to the central staff, such as the Youth Secretary and Publications Secretary. Other additions are contemplated. The Karen Convention Press, located at Baptist Headquarters, publishes the Christian periodical "Go Forward", and is busily engaged in producing other Christian literature in the Sgaw Karen language.

Some of the large Karen Associations carry on a many-sided Christian work: for example, the Bassein-Myaungmya Sgaw Karen Baptist Association maintains the Sir San C. Po Memorial Hospital and Nurses' Training Class in addition to an extensive educational work. They are just beginning a K 1,200,000 rebuilding program in Bassein.

Karen Nurse with Mother and child.

Pwo Karen Baptist Conference:

Christian work among the Pwo Karens began a short time after the baptism of Ko Tha Byu, and has grown steadily since that time, but not so rapidly as has the Sgaw Karen work. The translation of the Bible into Pwo Karen was not completed until 1884.

On the Bassein-Myaungmya field a Missionary to the Pwo Karens began work in 1849. The Bassein-Myaungmya Pwo Karen Baptist Association began its separate meetings in 1863. The Rangoon-Maubin Pwo Karen Baptist Association, and smaller groups in the Danubyu and Moulmein areas bring the total of Pwo Karen Baptists to about 13,610.

The Pwo Karens sponsor workers in Thailand, and are now rebuilding their Bassein school.

Mon Baptist Churches Union:

When Judson moved the headquarters of the American Baptist Burma Mission to Moulmein in 1827, the work came close to Mon territory. Many of Judson's early converts were Mons, and the work among the Mons has been carried on ever since. At present the Mon Baptist Churches Union has nine churches with a membership of 824. The main church is at Moulmein, with others at Mudon, Kamawet, Thanbyuzayat, and other places in southern Amherst and northern Tavoy districts. In addition, many Mon Baptists have their membership in Burmese-speaking churches in other parts of Burma.

The Mon churches have been especially active in the work for young people, and this phase shows great promise for the future.

Asho Chin Baptist Conference:

Work among the Asho or Southern Chins began early in connection with work for other racial groups at such stations as Henzada. Later Sandoway became one of the stations especially for Asho work, Thayetmyo, east of the Arakan Yomas, being the other station. As a result of the work from Sandoway, the North Arakan and South Arakan Chin Baptist Associations came into being composed of about twenty churches with approximately 2,950 members. A fine group of their young men have recently finished the course at the Burman Theological Seminary.

The work from Thayetmyo, has resulted in the formation of the Irrawaddy Chin Baptist Association of churches in the Irrawaddy Valley. The Pegu Chin Baptist Association links the Asho Chin churches east of the Irrawaddy Valley. It is hoped that the Asho Chin Baptist Conference will become a strong co-ordinating organization to give all of the Asho Chin churches means of promoting the development and extension of Christian work among the Asho Chins.

"A Baptist Church in Every Chin Village"

Zomi (Chin Hills) Baptist Convention:

Christian work in the Chin Hills began with the establishing of a mission station at Haka by Rev. and Mrs. A. E. Carson in 1899. The first converts were baptized in the Siyin Valley in 1904, and the work has grown steadily since that time. Although only two mission stations, Haka and Tiddim, have been established in the Chin Hills area, and missionary personnel has usually been limited to only two families, nevertheless, the new Zomi (Chin Hills) Baptist Convention reports a church membership of 32,353. The work has spread to the north in the Thado area, and a few Chin Baptist churches are across the borders in Assam. It has spread south to the Matu and Kanpetlet areas. Seven years ago there was hardly a Christian in the Matu section, but now the membership is reported as more than 1,000. Similar growth is hoped for as a result of the new work in Kanpetlet.

The establishment of the new Zomi (Chin Hills) Baptist Convention, which held its first meeting in April 1954, should help to promote better cooperation among the different areas of the Chin Hills work.

The production of Christian literature is severely handicapped by the multiplicity of dialects in the Chin Hills, and the entire Bible has not yet been made available in any Chin dialect. Much work thus remains to be done in translation and production of Christian literature for the large Baptist constituency.

Kachin Baptist Convention:

Karen Christian missionaries from Lower Burma visited the Kachin Hills before it was advisable for American Baptis missionaries to enter that region. The first mission station for the Kachin work was opened at Bhamo in 1877. Later stations were opened at Namkham, Myitkyina, Kutkai, and Nampahkx. In 1934 the Kachin Baptist Convention established a station at Sumprabum and opened up mission work among the people of that northern area. The four local associations, the Kachin Baptist Convention and other groups, now maintain 135 evangelistic workers, who labour not only among the Jinghpaws, Marus, Atsis, Ruangs, Lisus, Shans, and Palaungs of the Kachin States, but also among the Nagas on the Burma side of the India-Burma border. The total membership reported is 30,372.

The Shan Baptist Churches :

One of the chief pioneers of Baptist work among the Shans was Dr. Josiah N. Cushing, who translated the Bible into Shan, finishing the work in 1892. There have been three chief centres of Shan work: Namkham in the Northern Shan States, Taunggyi in the Southern Shan States, and Kengtung in the Eastern Shan States. The work in the Shweli Valley is one of the most encouraging areas in Burma and the three churches at Namkham, Selan, and Muse work closely together in the Shweli Valley Shan Baptist Mission to advance the work among the Shans, Chinese, and Palaungs of the area. The first Palaung converts were baptized in October 1953, and the enterprising evangelistic worker who witnesses to the Palaungs gives encouraging reports.

Lahu-Wa-Ahka Work :

Work among the Lahus was begun in the Kengtung field in 1901, by the veteran Rev. William M. Young who later carried the work across the border into Yunnan, China, where stations were established at Bana and Mong Mong. The work in Burma spread into the Pangyang or Manglun field and on into Mong Mao and Panglong. The conditions on the China side of the border have cut off contact with the churches in that country; the stations at Bana and Mong Mong have had to be abandoned for the time being. Many Lahu and Wa Christians have migrated into Burma. Relief is being granted to those families who have had to flee without being able to bring any of their possessions with them. Lahu and Wa Christians on the Burma side of the border probably number more than 10,000.

There are estimated to be about 60,000 Ahkas in the Eastern Shan States, but Christians number only about 400. Thus the opportunities for advancing the Christian work among these hill people are great.

A beginning has been made in Ahka Christian literature, but much more needs to be done in this field, not only for the Ahkas but also for the Lahus and Was.

Taungthus: There are perhaps more than a quarter million Taungthus, scattered from Thaton up into the Southern Shan States, but only a very small percentage are Christian. The greatest progress among the Taungthus has been in the Taunggyi area, and the station at Pang T'Kwa, a few miles from Taunggyi, is showing encouraging promise. Here a four-sided approach is being made: evangelistic, educational, medical, and agricultural work are being carried on as different phases of the Christian witness. The Taungthus are the largest gronp of Christians in the multi-racial Southern Shan States Baptist Home Mission Society, which includes Shans, Lisus, Black Karens, Indians, Chinese, and representatives of other races.

Lisu: Lisu villagers are scattered through a considerable portion of the Kachin State, and down into the Southern Shan States. Hundreds of Lisu Christians are members of churches of the Kachin Baptist Convention. Two new Lisu churches have recently been formed in the Loilem area, and belong to the Southern Shan State Baptist Home Mission Societys The work in this area is especially promising, and other Lisu villages are asking for Christian workers.

Chinese: Throughout the years there have been Chinese members of Burmese Baptist churches, and a few Chinese Baptist congregations have been built up. The strongest is that of the Chinese congregation of Immanuel Baptist Church in Rangoon. The Chinese Christian group in Kengtung is growing rapidly. Work among the Chinese in the Shweli Valley and the Kutkai area shows great promise Rev. Peter Loo has just been appointed to carry on evangelistic work along Burma's north-eastern frontier.

Indians: Since the time of Judson, Indian Christians have had a share in the Christian work, usually as members of Burmese Churches, but some Indian congregations have been built up.

At the present time there are Indian churches at Mergui, Moulmein, Rangoon, Myaungmya, and Bassein, and smaller Indian groups in other places such as Tavoy and Prome. The Burma-Indian Baptist Convention coordinates the Christian work among the scattered Indian congregations.

Local Churches: There are two strong churches which are not affiliated with any of the racial groups or conferences: the English-speaking congregation of the Immanuel Baptist Church in Rangoon, and the Judson Church at the University of Rangoon. Both of these groups are active and carry on a continuing Christian program in their respective churches.

Phases of the Christian Work:

Evangelistic—Evangelism, or the sharing of the Good News of salvation through Jesus Christ has been the primary motive of all the Baptist work in Burma, from the very beginning to the present day. It has been the evangelistic motive which has led to the wide extension of Christian work throughout Burma and to the remote areas on the frontiers. This motive has found expression in many kinds of work: educational, medical, literary, and agricultural, but the purpose has always been the same; that is, to share with others the joy of the Christian witness.

Educational—From the beginning Baptist Missions and mission workers have pioneered in starting schools and the bringing of greater opportunities to the children and young people of Burma. The education of girls, now generally accepted as a normal procedure, owes much to Baptist example and to the great girls' schools established and maintained by Baptist Christian workers. It is impossible to estimate the value of the contribution which has been made to the progress of Burma through more than a century by the Christian schools from primary grade through college which have helped to train so many thousands of the young people of Burma for better service to their people and country, and have helped them to form characters and ideals which have made them better citizens of their nation.

See Appendix II for a list of outstanding Baptist Schools.

Theological Training—The Baptist program from the very first has worked towards the establishing of self-supporting and self-directing Baptist congregations. With well over 2400 Baptist churches in the country and 23 in the Rangoon-Insein area alone, the problem of the supply and training of pastors and religious education leaders is a major one, as only two of the 2400 churches have missionary pastors.

To meet this need, Burma now has fourteen Baptist theological seminaries and Bible training schools with a total enrolment in 1958 of 659 students, men and women. Six of these are central institutions which are located in the Rangoon-Insein area. The other eight are district Bible schools, two being located in lower Burma, two in the Karen State, and four in the northwestern and northeastern mountainous areas of upper Burma. Eight different languages are used as the media of instruction in these fourteen schools.

Some institutions, such as the Divinity School and the Burmese Seminary, may have students from ten to fifteen different language backgrounds. Four missionary

women and six missionary families have been assigned to teach in these schools either full or part time. Each institution has its own Burman principal and the financial backing of the language groups concerned. Appendix III summarizes the information concerning these Baptist Seminaries and Bible schools.

University Student Christian Center—In Rangoon the Student Center is located just off the University campus and opposite the Judson University Chapel and chaplain's residence. Here an active program is carried on and is coordinated with that of the Judson Chapel.

In Moulmein, Christian Center work among students of the Intermediate College is being carried on by Rev. and Mrs. Clay Erickson.

In Mandalay and Bassein there is great need for the opening of student centers but thus far no facilities have been provided. It is hoped that at least one of these may be opened during 1959.

In these days of communist pressure on university-aged young people, it is extremely necessary that the spiritual and devotional life of the Christian students be maintained, and that they receive further training which will help them to be leaders in their churches and communities after finishing their University education.

Scholarship Program—

Burma Baptist Students are very fortunate in having scholarship programs provided through the Burma Baptist Convention. For needy high school students there are the Secondary School Scholarships in which some K 20,000. ($ 4,000.) per year is allocated by the Convention Education Committee from funds supplied by the Mission Boards.

For theological and university students there is the Judson Student Aid program which draws on the compensation funds which the government paid for the Judson College buildings. Each year some 100 theological students and 100 university students are granted loans, but these loans become grants which need not be repaid if the recipient goes into full-time Christian service after graduation.

Medical—

In the early days it must have been rather terrifying for missionaries going to Burma to realize what a short life expectancy they had. No life insurance company would have been willing to sell them insurance policies! Tuberculosis was one of the main killers, though malaria, smallpox, dysentery, cholera, leprosy, and plague were all to be feared. These diseases are still common in Burma today, with Rangoon alone said to have over 35,000 t.b. cases; but public health control, modern

hospitals and medicines now make Burma a safer place to live. Because of the very great need, and because the missionaries felt that God, in his love for mankind, wanted the sick to be made well, medical work has been an integral part of the Christian witness and service for over a century.

One of the early missionary doctors in Moulmein was Dr. Ellen Mitchell who arrived there in 1879. The present buildings of Moulmein Christian Hospital which were built as a memorial to her, are staffed by as wonderful a group of Christian doctors and nurses as can be found anywhere in the world.

Moulmein is the site, also, of a very successful work for leprosy patients. Miss Marian Shivers and Dr. John Edwards, himself a former patient, are developing a leprosy colony which is as nearly selfsupporting as such a place can be. The in-patients grow their own vegetables, weave their own clothing, construct their furniture, and build new buildings. It is a busy place full of normal activity. A second phase of the work is an active public health program with clinics where persons with leprosy can go for weekly treatment without having to leave their own home.

A second hospital was developed at Kengtung in the remote eastern Shan States where medical work began in 1901. This one was reopened only in 1957 by Dr. and Mrs. Keith Dahlberg and Miss Margaret Smith.

Five recent developments in the field of Christian medical service should be mentioned. The first has been the formation by Rangoon Baptists, Methodists, and Anglicans of a Christian Medical Relief Society with its free hospital in the Kemmendine area. This is a home mission project which is being supported by gifts from the local Christian Community and by free service from Christians of the area.

The second development is the opening of centers for the treatment of tuberculosis which is still a great scourge in Burma. The Moulmein Christian Hospital dedicated a fine new building in 1956 which will be used entirely for t.b. patients. In Taunggyi in the Shan States, Rest Haven was reopened in 1955 to provide a place where patients can recuperate after direct hospitalization is no longer required.

The third forward move in Christian medical service is the Sir San C. Po Memorial Hospital and Nurses' Training School which has been opened under village conditions in the delta village of Yedwinyegan, by the Bassein-Myaungmya Sgaw Karen Association.

A fourth development is the opening of a small hospital at Bawmwang in the far northern mountains by the Kachin Baptist Convention.

The fifth recent emphasis in medical work centers in the relief and rehabilitation program which has been carried on both by the Baptist Convention and the Burma Christian Council. The Burma Christian Council program emphasizes long term rehabilitation projects, while the Baptist program specializes in short-term immediate relief to persons who have lost homes and possessions during the unsettled days through which Burma is still passing. Both programs are valid and still urgent.

Agricultural—Burma is predominantly a rural country, and the great strength of the Baptist work in Burma is in the rural villages.

The Agricultural Planning Committees of the Burma Baptist Convention has drawn up a comprehensive agricultural program both for the plains and for the hill areas of Burma. Funds are available to implement this program as soon as conditions permit. A good beginning has already been made on the program for the plains by the establishment at Yedwinyegan near Myaungmya of a agricultural school and training center. Another center is to be secured for the hill areas. Local associations are being encouraged to establish their own local agricultural demonstration and experimental centers as part of the Convention.

Literature—Few people realize the great contributions which Baptist workers have made to literary progress in Burma. At least five of the languages of Burma were first reduced to writing by Baptist workers. For more than 100 years the American Baptist Mission Press, established at Moulmein and later moved to Rangoon, was one of the great Christian institutions of the Orient, pouring out a continuous stream of literature in more than twenty of the languages of Burma. Since the war the Board of Publications of the Burma Baptist Convention has continued the great work. On an average about 25 new and reprint works are issued each year.

In addition to Bibles, school text books, Bible reference books, and other volumes, there is a constant stream of Sunday School Lessons and helps, young peoples' literature, vacation Bible school material, and other current Christian literature in seventeen languages of Burma.

Audio-Visual Program—

Baptists believe in the use of audio-visual aids and to this end have loaned Rev. and Mrs. L. A. Crain to the Burma Christian Council to head-up the interdenominational program in this field. The main A. V. center is in Mandalay with a branch in Rangoon.

Burma Baptist Home for Orphans—For nearly 50 years a Home has been maintained in Moulmein by the Baptists of Burma to take care of orphans and to give them Christian nurture. A new building was recently erected for the Home. The churches of Burma are asked to contribute annually to enable the management of the Home to feed, clothe, and educate the boys and girls of different races for whom the Home has accepted responsibility.

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APPENDIX I

Language groups within the Burma Baptist Convention and Church Statistics

Convention or Conference	Language Groups	No. of Associations	No. of Churches	Church Membership
Burma Baptist Churches Union	Burmese	6	59	4,954
Karen Baptist Convention	Sgaw Karens, Paku, Padaung & Red Karens	12	846	87,871
Pwo Karen Baptist Conference	Pwo Karen	5	161	13,610
Mon Baptist Churches Union	Mon	—	9	824
Asho Chin Baptist Convention	Southern Chin	3	47	2,946
Zomi Baptist Convention	Various Northern Chin Languages	6	313	32,353
Kachin Baptist Convention	Jinghpaw & other dialects	5	787	30,372
Indian Baptist Convention	Telagu & Tamil	—	3	750
Shweli Valley Shan Baptist Mission	Shan, Palaung, Chinese	1	5	676
Southern Shan States Indigenous Home Mission Society	Shan, Burmese, Karen, Taungthu, Kayah, Lisu, Black Karen	1	9	952
Eastern Shan States Baptist Conference	Lahu, Wa, Shan, Akha, Chinese	3	201	12,583*
English Speaking Churches	English	—	3	722
Chinese	Chinese	—	2	106
Totals:		42	2,445	188,719*

*Exclusive of an estimated 15,000 Wa Baptists across the border in China with whom there can no longer be any communication.

APPENDIX II

Some outstanding Baptist Schools

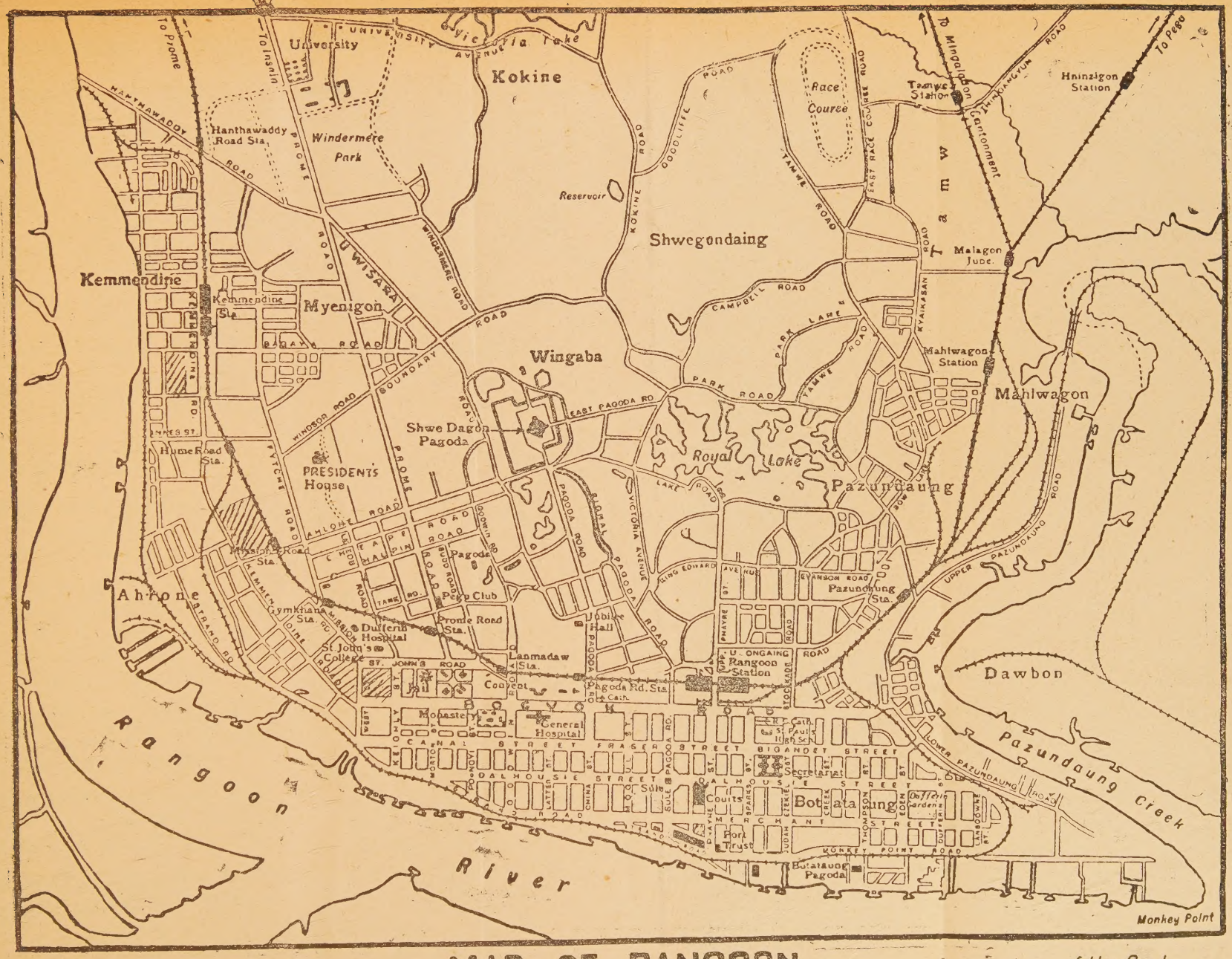
Name of School	Location	High or Middle School*	Enrolment 1958	Language Group Affiliated
BURMA BAPTIST CHURCHES UNION'S SCHOOLS:				
1. Burmese Baptist Mission High School	Bassein	High	1,235	Burmese
2. Burmese Baptist Mission High School	Henzada	,,	505	,,
3. Burmese Baptist Mission High School	Mandalay	,,	1,406	,,
4. Colgate Memorial High School	Maymyo	,,	585	,,
5. Morton Lane-Judson High School	Moulmein	,,	1,297	,,
6. Burmese Baptist High School	Prome	,,	619	,,
7. Kemmendine Girls' High School	Rangoon	,,	1,392	,,
8. Ann Hasseltine High School	Tavoy	,,	1,140	,,
KACHIN BAPTIST CONVENTION'S SCHOOLS:				
1. Roberts High School	Bhamo	High	400	Kachin
2. National Christian High School	Kutkai	,,	304	,,
3. Kachin Baptist High School	Myitkyina	,,	533	,,
KAREN BAPTIST CONVENTION'S SCHOOLS:				
1. Ko Tha Byu High School	Bassein	High	347	Sgaw Karen
2. Phelps High School	Henzada	,,	633	,, ,,
3. Weeks High School	Moulmein	,,	1,067	,, ,,
5. Pegu Karen High School	Rangoon	,,	733	,, ,,
5. Karen High School	Tharrawaddy	,,	265	,, ,,
6. Karen High School	Toungoo	,,	615	,, ,,
PWO KAREN BAPTIST CONFERENCE SCHOOLS:				
1. Pwo Karen High School	Maubin	High	350	Pwo Karen
2. Pwo Karen High School	Pyawgone	,,	274	,, ,,
3. Brayton Model High School	Rangoon	,,	797	,, ,,
SHAN STATES SCHOOLS:				
1. Kengtung Baptist School	Kengtung	Middle	347	Lahu-Wa
2. Pangwai Christian School	Pangwai	,,	252	,, ,,
3. National Christian High School	Taunggyi	High	1,294	Shan
OTHERS:				
1. United Christian High School (Cushing H. S.)	Rangoon	High	1,333	—
2. Unique Karen High School	Rangoon	,,	1,206	Sgaw Karen

*Note ; In Burma, the term **High School** includes kindergarten through high school; **Middle School** includes kindergarten through seventh standard.

APPENDIX III

Baptist Theological and Bible Training Institutions in Burma

Name	Location	Language used	No. of students in 1958		
			Men	Women	Total
CENTRAL INSTITUTIONS:					
1. Burma Divinity School	Insein	English	81	25	106
2. Burman Theological Seminary	Insein	Burmese	36	—	36
3. Burman Women's Bible School	Insein	Burmese	—	20	20
4. Karen Theological Seminary	Insein	Sgaw Karen	88	—	88
5. Karen Women's Bible School	Insein	Sgaw Karen	—	86	86
6. Pwo Karen Bible School	Rangoon	Pwo Karen	24	18	42
DISTRICT INSTITUTIONS:					
1. Ko Tha Byu Bible Training School	Irrawaddy Delta	Sgaw Karen	26	35	61
2. Jungle Bible School (Temporary)	Tavoy District	Sgaw Karen	12	13	25
3. Karen State Bible School	Kya-in, Karen State	Sgaw Karen	38	17	55
4. Karen Bible School	Papun. Karen State	Sgaw Karen	—	—	25
5. Zomi Baptist Bible School	Falam, Chin Hills	Haka and Tiddim Chin	17	5	22
6. Kachin Bible School	Kutkai, Shan States	Kachin (Jingpaw)	21	9	30
7. Pangwai Bible School	Pangwai, Shan States	Lahu	12	1	13
8. Shan States Bible School	Taunggyi, Shan States	Burmese	11	11	22
UNRECOGNIZED INSTITUTIONS:					
1. Gospel School	Tharrawaddy	Sgaw Karen	—	—	13
2. Rangoon Sgaw Karen Home Mission Society School	Rangoon	Sgaw Karen	—	—	15
3. Asho Chin Monsoon Bible Training School	Thayetmyo	Asho Chin	13	7	20
		Total			679



MAP OF RANGOON

BAPTIST COMPOUNDS

By courtesy of the Govt Information Office

AMERICAN BAPTIST MISSIONARIES IN BURMA

INSEIN, Seminary Hill
Miss Marion Beebe
Dr. and Mrs. Paul Clasper
Miss Dorothy Rich

KENGTUNG, Shan States
Kengtung Christian Hospital
Dr. and Mrs. Keith Dahlberg
Miss M. B. (Peggy) Smith

KUTKAI, A.B.B. Mission
Northern Shan States,
Rev. and Mrs. D. M. Crider

MANDALAY, 82nd Street
Rev. and Mrs. L. A. Crain

MAYMYO, A.B.B. Mission
Miss Ecco Hunt

MOULMEIN, Christian Hospital
Dr. Dorothy Gates
Dr. Bina Sawyer

MOULMEIN
Rev. and Mrs. C. R. Erickson
No. 12 Mission Road
Miss M. E. Shivers
No. 11 Mission Road

MYITKYINA, A.B.B. Mission
Rev. and Mrs. H. G. Tegenfeldt
Miss Mary I. Laughlin

PANGWAI, via Loimwe P. O.
Eastern Shan States
Rev. and Mrs. P. W. Lewis

PYAWGON (Kyonpyaw P. O.)
Rev. and Mrs. E. T. Fletcher

RANGOON, 143 St. John's Road
Miss Rebecca Anderson
Rev. and Mrs. R. W. Beaver
Rev. and Mrs. R. E. Brown
Rev. and Mrs. Milton Combs
Dr. and Mrs. F. G. Dickason
Rev. and Mrs. Lloyd James
Rev. and Mrs. Harold Schock
Miss Lucy F. Wiatt
Miss Mary Ellen Williams

SUMPRABUM, Kachin State
Miss Lucy Bonney

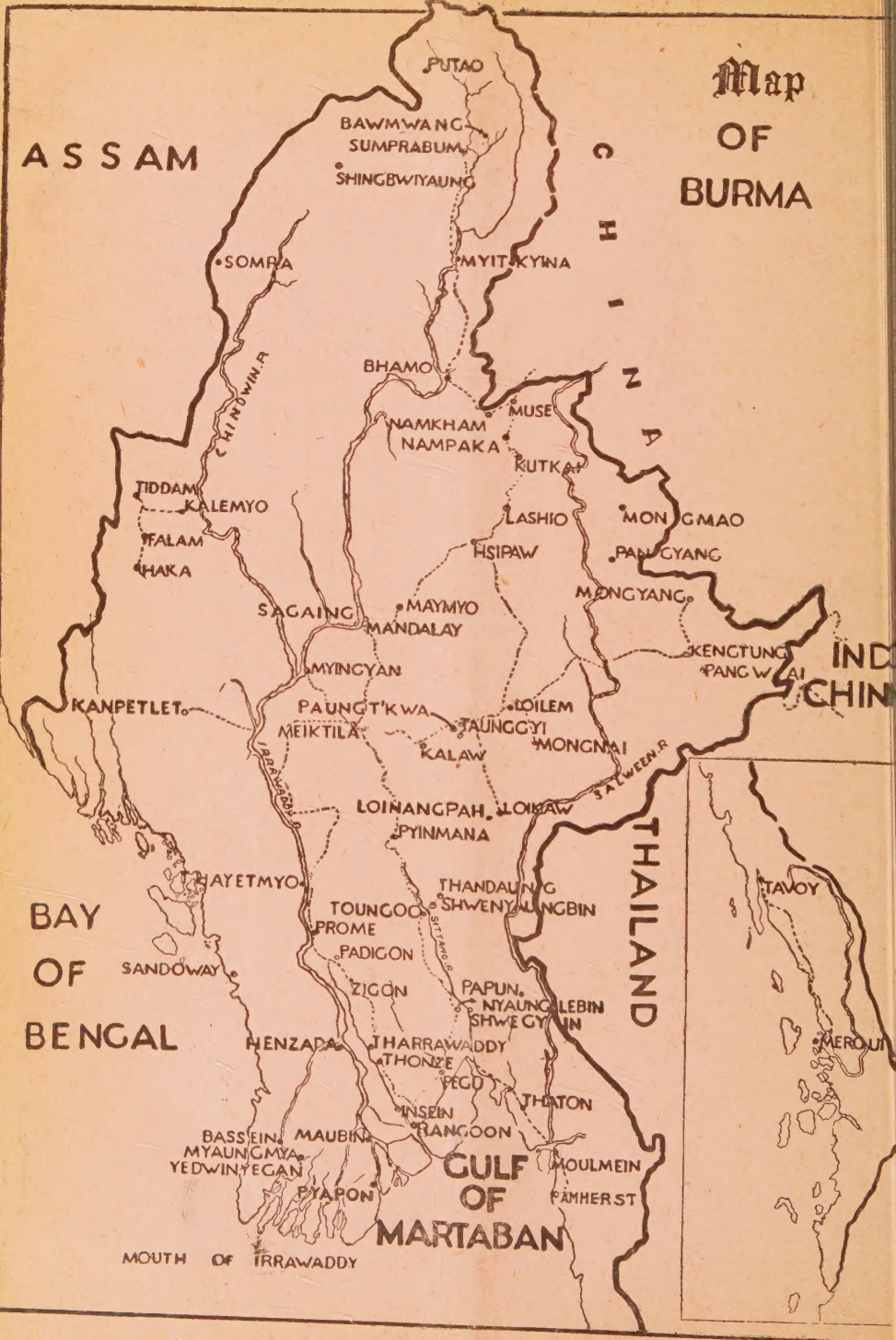
TAUNGGYI, Shan States,
Dr. and Mrs. W. D. Hackett

TAVOY, A.B.B. Mission
Rev. Walter Sutton

TOUNGOO, A.B.B. Mission
Miss Charity Carman

YEDWINYEGAN, Myaungmya
Miss Emilie Ballard

ON LEAVE IN THE U.S.A.
Rev. and Mrs. R. G. Johnson
Miss Ruth Keyser
Miss Alice Mae Simmons
Rev. and Mrs. David Stimson
Rev. E. E. Sowards


Map
OF
BURMA
ASSAM
CHINA
PUTAO
BAWMWANG
SUMPRABUM
SHINGBWIYAUNG
SOMRA
MYITKYINA
BHAMO
MUSE
NAMKHAM
NAMPAKA
KUTKAI
CHINDWIN R.
TIDDAM
KALEMYO
FALAM
HAKA
LASHIO
MONGMAO
HSIPAW
PANGYANG
MONGYANG
SAGAING
MAYMYO
MANDALAY
KENGTUNG
PANGWAI
INDO CHINA
MYINGYAN
KANPETLET
PAUNGT'KWA
MEIKTILA
TAUNGGYI
LOILEM
MONGNAI
KALAW
SALWEEN R.
IRRAWADDY R.
LOINANGPAH
LOIKAW
PYINMANA
THAYETMYO
THANDAUNG
SHWENYAUNGBIN
TOUNGOO
PROME
SITTANG R.
PADIGON
BAY
OF
BENGAL
SANDOWAY
ZIGON
PAPUN
NYAUNGLEBIN
SHWEGYIN
HENZADA
THARRAWADDY
THONZE
PEGU
THATON
INSEIN
RANGOON
BASSEIN
MAUBIN
MYAUNGMYA
YEDWINYEGAN
PYAPON
GULF
OF
MARTABAN
MOULMEIN
AMHERST
MOUTH OF IRRAWADDY
THAILAND
TAVOY
MEROUI